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THREE CHAPTERS OF GENESIS

TRANSLATED INTO THE

SOOAHELEE LANGUAGE.

BY THE REV. DR. KRAPF.

WITH AN INTRODUCTION,

BY W. W. GREENOUGH.

THREE CHAPTERS OF GENESIS

TRANSLATED INTO THE

SOOAHELEE LANGUAGE.

INTRODUCTION.

THE general characteristics of the tribes inhabiting the East Coast of Africa, from 5° north, to 25° south latitude, from Mugdasho (Magadoxo, Megadocia) to Delagoa Bay, were first illustrated by Portuguese explorers, the earliest European settlers in that region. Though subsequent travellers have ascertained more precisely the geographical limits, the physical structure, and the languages of the distinct races, yet the climate of the country and the barbarous habits of the inland tribes have greatly restricted inquiry. Aside from accounts of the strip of land bordering on the sea, the information published to the world is for the most part vague and uncertain. The country and people are well worthy of observation, and full statements of their mode of life, of their religious culture, and of their physical history, together with faithful vocabularies of their dialects, are very desirable with reference to the problem of the origin and descent of the various African tribes.

Among the natives of the East Coast who have been brought in contact with the whites of late years, frequent mention is made of a people called, variously, the Sooahelee, Sowauli, or Sowhylese,¹ who are found upon the coast and

¹ Also written Suahili, Soahili, Sowaiel, Sowhelians.

islands from the river Juba to Zanzibar. By some writers they are said to extend from Mugdasho to Mombasa, and there is reason to believe that they are spread as far south as Delagoa Bay. They are subjects of the Sultan of Muscat.

Of their physical appearance different accounts are given. Salt² describes them as of the true negro race, black, stout and ill-favored. Mr. Bird³ states that they have jet black complexions and woolly hair, without the thick lips and protruding mouth of the negro. Captain Owen⁴ calls them "a race of Mohametan Moors," differing from the Arabs and native Africans. Mr. Browne⁵ gives them a still comelier appearance. He says, in complexion they closely resemble the red Indians of North America. Their features are good, though not handsome, being a medium between the Arab and the African; less regular and comely than the first, and partaking more of the characteristics of the Circassian than the last. Though these authorities differ as to color, they do not therefore discredit one another. An analogous variety of complexion appears in the natives of the West Coast of the same parallel of latitude. The color of the people of Congo is stated to be black, but differing in degree; "some are of a dark brown, some of an olive, and others of a blackish red, especially the younger sort." The immense triangle of country extending from Congo on the west to the river Juba on the east, and to the Cape of Good Hope on the south, although inhabited by tribes of two great races varying in color from the light olive of the mountainous regions to the black of the equatorial plains, does not present in its darkest hues the polished-ebony blackness of the native of Guinea. An intelligent writer⁶ characterizes the color as a diluted and sallow black, not darker than brown, but without the sanguine and lively radiance of the latter color. It may be added that they differ in other physical traits from the true negro, having generally neither the flattened noses nor high cheek bones, as developed in the Jalofs and Mandingoes.

² Salt's Travels in Abyssinia. Appendix.

³ Prichard's Researches into the Physical History of Mankind. Vol. II. p. 299.

⁴ Journal of Royal Geographical Society. Vol. III. p. 209.

⁵ Brown's Etchings of a Whaling Cruise. p. 335.

⁶ Edinburgh Review. No. 124.

Of the two great races, spoken of above, the most important, most widely extended and most intellectual, is what may be termed, for want of a better name, the Kaffir family. Sufficient proof exists of similarity of physical structure and of affinity of language to authorize the conclusion that nearly all the tribes of Africa, of which we have account, south of the equator, with the exception of the Hottentots, possess a common origin, and are to be included in the Kaffir race. It was long since observed that the language of the natives of the west coast, at 20° south latitude, was cognate to the dialects of the same parallel at the east. Captain Owen⁷ says that the languages of Sabia and Sofala are akin to those of Delagoa Bay, which are undoubtedly Kaffir. Lichtenstein gives it as his opinion that all the native tribes south of Quiloa, (9° south latitude,) are of the Kaffir stock. It is now evident that the languages of Zanzibar and Melinda belong to the same class.

Though the words which are common to the various idioms of South Africa, as yet written, are comparatively few in number, still they may be considered sufficiently numerous to indicate the same kind of affinity as that allowed to the Indo-Germanic nations. There is not space here to give as full proof of this fact as is desirable. We have annexed a table of numerals, from one to ten, taken from the languages spoken in various parts of the great *terra incognita*, in which sufficient similarity exists to substantiate in an important degree our assertion. One marked peculiarity may also be specified. The syllables MA, MU, N', and AN, coming before the names of tribes from Majomba to Angola, are equally prevalent on the East Coast. It may in general be observed of the Kaffir dialects, that they are sonorous in character, possessing few gutturals and nasals, generally accenting the penult, and that the vowels are simple and open.

The Sooahelee has been called a lingua franca, on account of its containing more words of a foreign origin than other languages of the same family; for which reason, also, it is said to be used as the language of trade. The principal port

⁷ Owen's Voyage. Vol. I. p. 276.—Prichard's Researches. Vol. II. p. 295.

of the coast is Zanzibar, and at that place the Arab, Banian and Hindustanee merchants are brought into connection with the native races. The government also is Arab, and Zanzibar is the residence of the Sultan. From this mixture of races many words have undoubtedly been added to the vocabulary of the Sooahelee;⁸ but from the version before us, and the vocabulary given by J. Ross Browne, it is evident that the language belongs, in its idioms and construction, to what we have called the Kaffir stock.

In the annexed table of numerals, no specimens are given from the dialects of the Somaui, Gallas, &c., who live to the north and north-west of the Sooahelee, as they belong to another race. It will be noticed that the table⁹ follows, as nearly as practicable, the geographical order. The Hindustanee and Arabic are added for the sake of contrast.

The accompanying version is from the hand of the Rev. Dr. Krapf, a gentleman for several years in the employ of the English Church Missionary Society in Abyssinia, and the author, with Mr. Isenberg, of a journal of travels in that country. His residence among the African tribes of that region gave him peculiar advantages in the acquisition of dialects, and he was appointed interpreter to the English Embassy to Shoa, under the direction of Captain Harris. This translation into the Sooahelee is *the first connected specimen of the language yet published*, and was made after a six months' residence among that people, in the year 1844. It was presented by the author to the United States Consul at Zanzibar, Richard P. Waters, Esq., now of Salem, Massachusetts, who sent it to the late Hon. John Pickering. It is greatly to be regretted that in the present case the learned world has been deprived of the benefit of that power of illustration which has lent such great value to all the linguistic labors of the late President of this Society.

⁸ Many Arabic words will be noticed in the version which follows.

⁹ In the table, the capitals S. B. K. indicate the authorities Salt, Browne and Krapf.

COMPARATIVE TABLE OF NUMERALS.

| | <i>Soakale.</i> | <i>Mozam- bique.</i> | <i>Delagoa Bay.</i> | <i>Bechuanaland.</i> | <i>Koesh.</i> | <i>Mandongo.</i> | <i>Angola.</i> | <i>Kongolo (Fombom- ma.)</i> | <i>Camba.</i> | <i>Sonko.</i> | <i>Loango. (Malembo.)</i> | <i>Banda.</i> | <i>Hindus- tani.</i> | <i>Arabic.</i> |
|--------|--|--------------------------|-------------------------|-------------------------|-------------------------------|------------------|------------------|--------------------------------------|---------------|---------------|-------------------------------|---------------|--------------------------|----------------|
| ONE. | Chemojie, S. Moya, B. Mojia, K. | moosa | chinga | mongehala | inye | omma | mochi rimochi | mosey mosehi | moschi | mochi | base bosey boose | mochi | alek | ahad |
| TWO. | Mabhere, S. Tatoo, R. Pile, K. | pili | sewey | bubeeri | mabini babini | meere | matori qutara | meoly meere | sohi | sohle | colé sohi | yari | do | ihana |
| THREE. | Madutoo, S. N'nee, B. Tatoo, K. | hodutoo thara | iriratu | chharo bararro | mat'hatu alat'u zintatu | metatu | qutara | sitatu tatoo | tattu | sátu | tatu tatu tato | sátu | tin | thahlah |
| FOUR. | Mucheche, S. Tanoo, B. N'nee, K. | mesana ssessé | moonzu | im'ni | mavi saru zine | mina | nana quigwana | m'na siya | | maia | gasegasea ena | utana | tohar | ar'b'eh |
| FIVE. | Manoo, S. Beele, B. | | | | maathlanu zintlanu | | itano qitunu | sitan toanoo | | sánu | tanu tanoo | sánu | panch | khamseh |
| SIX. | Panjate, S. Sitta, B. Setu, K. | thana thana moosa | thano | chharo | sikana zintandato | | sannanu | sannano | | sémanu | sannanu | sannanu | teha | sitch |
| SEVEN. | Makende, S. Saba, B. Saba, K. | thana pili | | litjupa | zixenze | eutshewine | samburi | samboly sambori | | sambodri | sambouady | samburi | sát | seveh |
| EIGHT. | Munamé, S. Naneé, B. | thana ssesse | | atn'vi | zimboxo sibozo | | naqui | sinan nana | | nane | enana | naqui | ath | thamanyeh |
| NINE. | Konde, S. Kende, B. | looko | | chhomo i-toba | | | itrua | nana | | eéua | évana | ivoua | aan | tis'eh |
| TEN. | Mojé, S. Kooma, B. | mino komili ssesse | kooman | sami i-thani sune | | | kumi coomy | | | edmi | ecauini | cunhi | | 'asireh |

TRANSLATION.

SECTION OF THE FIRST. KEETOO-O DJA QUANZA.

- In the beginning created God the heaven and
1. Mooanzo alioomba Mooigniazimoongo oowingo na
the earth.
n'tee.
- And was earth without form void darkness
2. Yalikooa n'tee aina oozonee na toopoo; yalikooa keeza
upon depth and the spirit of God was
katika shimo na roorkhoo ya Mooigniazimoongo yali
moving water.
ikipepēa katika madjee.
- Said let there be light and there was
3. Alinēna Mooigniazimoongo, iwa nooroo, ikāwa
light.
nooroo.
- Saw that good
4. Akaōna Mooigniazimoongo, nooroo kooa endjēma,
divided between darkness.
akapambanooa baina ya nooroo na keeza.
- Called day
5. Akaita Mooigniazimoongo nooroo m'tana, na keeza
night. evening morning day
oosikoo. Yalikooa magribee na soobookhee sikoo
one.
modja.
- firmament water
6. Alinēna Mooigniazimoongo, iwa derādja katika madjee,
illikoo pambanooa baina ya madjee na madjee.

And made

7. Akafania Mooigniazimoongo deradja, akapambanooa
 which was under from
 madjee yalio tīnī ya deradja mīongonimūa madjee
 above and it was like this.
 killīdjo djoo ya deradja: yalikooa kama hayo.

And called

heaven.

8. Akaita Mooigniazimoongo deradja oowingo. Yalikooa
second.
magribee na soobookhee sikoo ya pilee.

And said

let be gathered

the water

9. Alinēna Maoigniazimoongo nikookootāna madjee
which in place
ambāokooamba (yalio) tini ya oowingo kooa mahālee
one, and let appear dry.
pamodja, pakadhehiree ookāfoo : yalikooa kama hayo.

earth the gathering

10. Akaita Mooigniazimoongo ookāfoo n'tee ; na m'kootāno
of sea, and saw
wa madjee akaita bahāree : akaona Mooigniazimoongo
that good.
kama hayo, kooa mēma.

let bring forth

grass

11. Alinēna Mooigniazimoongo, ikamēa n'ti djānee, na
 its seed tree of fruit which yields
 m'mēawāque na m'tee ya matoonda killidjo letta
 in its kind and its seed in (or from)
 matoonda kooa ghensiāque m'mēawāque miongoni
 itself upon so.
 muāque katika n'tee ; yalikooa kama wifio.

And brought forth

grass

and gav

seed in (or after)

- [illegible]

13. Yalikooa magribee na soobookhee sīkoo ya tātōo. ^{third.}
14. Alinēna Mooigniazimoongo, īwa nooro nenghee katika ^{much}
 oowingo ikapambanooka baina ya m'tāna na oosīkoo,
 let them be signs season years.
 ilīkooa mēadjisa na samani, na sīkoo na miāka.
 And they shall shine of to give light
15. Ikitanaoree katika deradja za (ya) m'bingo, ikasāgaa
 djoo ya n'tee yalikooa kama wifio.
16. Akafania Mooigniazimoongo nooroo m'bīlee kooba, ^{two great}
 of the lights ruler
 ookoooo wa nooroo ilīkooa sooltanee ya m'tana, na
 little stars.
 nooroo tōto, ilīkooa sooltanee ya oosīkoo na niōta.
17. Akazifaniāzo katika deradja za m'bingo kooa koo ^{of that they give} letta
 nooroo djoo ya n'tee.
18. Koo amooa m'tāna na oosīkoo, koopambanooa baina ^{to divide}
 ya nooroo na keeza : akaona Mooigniazimoongo kama
 good.
 hayo kooa mēma.
19. Yalikooa magribee na soobookhee sīkoo ya n'nē. ^{fourth.}
20. Alinēna Mooigniazimoongo, koo tōka madjee oombo ^{creature}
 much which breathes which has life fowl
 nenghi mooigni poomzi, silizo heyee, na nioonee
 flying
 warookāo katika n'tee tini ya m'bingo.
21. Alioomba Mooigniazimoongo tēwa m'kooba na koolla ^{whale great every}
 oombo killidjo heyee ambāo kooamba madjee yametōka ^{brought forth}

much after its kind
 kua wenghi nikama ghensiāque, na koolla nioonee
 kooa ghensiāque : akaona Mooigniazimoongo kooa
 mēma.

- And blessed them increase ye
 22. Akawabarika Mooigniazimoongo, akanēna, oongheanee,
 become ye many fill
 iwānee wanghee, djāānee katika madjee ya bahāree,
 they shall be
 na nioonee wakāwa wanghee katika n'tee.

- fifth
 23. Yalikooa magribee, yalikoo soobookhee sikoo ya tāno.

- creature soul
 24. Akanēna Mooigniazimoongo, kootōa n'ti oombo nafi
 wherein cattle
 illio heyee kua ghensiāque, na niama wa m'foogo
 creeping
 nadāba na niama ya n'tee kua ghensiāque ; yalikooa
 so.
 kama wifo.

- And created after
 25. Akaoomba Mooigniazimoongo niāma ya n'tee nikama
 species
 ghensiāque, na niama rooa m'fanowāque, na koolla
 dāba wa n'tee nikāma m'fanowāque. Akaona
 Mooigniazimoongo kama hayo kooa mēma.

- let us make man in
 26. Alinena Mooigniazimoongo toofānee m'too kooa
 our image likeness and they shall rule
 soorazēnoo na m'fanoo wēnoo : kooāmooa katika
 fish
 n'zoeee wa bahari na katika nioonee ya m'bingo, na
 all
 niama na iothe n'tee, na oombo iothe ambāo koo
 which creeps
 kooamba wadāpa katika n'tee.

27. Akaoomba Mooigniazimoongo m'too kooa soorazāque ^{his image}
^{image} kooa ^{he created him} soora ya Mooigniazimoongo alimoombai ;
^{male} ^{female} ^{he created them both}
 manamooome na mamamke aliwaoombao wawīli.
- And gave them blessing
 28. Akawatil a baraka akanena Mooigniazimoongo,
 oonghēānee, iwānee wanghee, djaanee katika n'tee,
 and govern it
 akawamooa, katika n'zooee wa baharee, na nioonee
^{air} ^{thing}
 wa djoo angani na koolla kitoo kīlidjo heyee na
^{moves}
 kīlidjo kimetookoota djoo ya n'tee.
- Behold I have given you
 29. Aliena Mooigniazimoongo, angalia, nimewapānōōee
^{bearing seed}
 koolla djani kimeādjo katika n'tee iothe, na koolla
 tree yielding seed your meat.
 m'tee wegnie mēa iwa djakooladjetoo.
30. Na niama othe walio katika n'tee na koolla nioonee wa
 m'bingoonee, na koolla niāma ambāo kooamba wadāpa
 katika n'tee, iwa djakooladjetoo : yalikooa kama hayo.
- ^{that he had made}
 31. Akaōna Mooigniazimoongo koolla alidjofania kooa
 djemma m'no ; yalikooa magribee na sooboochee sikoo
 ya setta.

SECOND.

KETOO-O DJA PILEE.

1. Hiki kimetimia m'bingo na n'tee na koolla oonghi wāo.
2. Mooigniazimoongo aliquisha kooa sikoo ya sabaa kasiā-

que ambão kooamba alioifania, akasterikhee sikoo ya sabaa iothe kasiaque alioifania.

akatakasa

3. Akabariki Mooigniazimoongo sikee ya saboo, (akaikoozai) kooa sebafoo endio sikoo aliopoomoosika iothe kasiaque ambão kooamba alioioomba.
4. Na hāva wiombe ya m'bingo na n'tee pende alipo oombao katika sikoo ambão kooamba Mooigniazimoongo alipofania n'ti na m'bingo.
5. Na koolla m'tee oollio katika m'pāka wa n'tee, isidjamēa katika n'tee na othe madjanee ya mawanda isidjamēa hakika. Mooigniazimoongo hakooiniēsha m'fooa katika n'tee, hapakooāna mana Adam katika n'tee.
6. Yalikooa koonghe likitōka mongonimooa n'tee likaniēsha n'tee iothe.
7. Akafania Mooigniazimoongo m'too oodongo katika n'tee akafoofia katika oosowāque poomzi za ooheyee, akawa m'too napoomzee za oozīma.
8. Akafania Mooigniazimoongo kioonga kooa mào ya djooa wa Eden; akamwēka mahalee hāpo Adam ambão kooamba alimfania.
9. Akamtōa katika n'tee na koolla m'tee mema wa koo
(to see)
tesamika na wema wa wiakoola; na m'tee ya m'zīma tēna katikati ya kioonga, na m'tee ya m'djoofee wa wēma na wiōfoo.
(moomboo)
10. Palikooa na m'to oolliokitōka miongonimua Eden, illikoo neshetesa hidjo kioonga; na mahali hāpo paligawanika witōa (n'dia nu) wi nē.
11. Djina la quanza Pison, naie amekoosania n'tee iothe Havilah ni mahalee pa tōkapo dahaboo.
12. Na dahaboo ya n'tee hiyoo ni wema: na mahalee hapo hoopatikāna looloo na djīwē ya bilauree.
13. Na djina la m'to wa pilee n'dio Gihon, naie amekoosania iothe n'tee ya Ethiopia.
14. Na djina la m'to wa tatoo Hiddekel, nāo kooendēa oopande wa nāo ya djooa wa Assyria. M'to wa n'ni Euphrates.
15. Alitōa Mooigniazimoongo m'too, akamnēka katika kioonga dja Eden koolima akitoonsai.

16. Akamooamooroo Mooigniazimoongo akanena na m'ti illio katika kioonga (lāni nignooe) lā wēwe.
17. Lakeni miongonimua m'ti ya wema na wōfoo oozilē : hakikaio sikoo oottakaio koola miongonimua, ootta-kooffa.
18. Alinēna Mooigniazimoongo, see wēma, aka m'too pēkē, mimi tanofaniai yēē mooignikoomsāidia.
19. Aka oomba Mooigniazimoongo katika n'tee wothe niamawa barra (nēnē) na koolla nioonee kooa m'bingoonee, akawaletta wothe kooa Adam, illikoo angalia akawāpa madjina : na koolla aliopāwa djina ni Adam katika kitoo killidjo kizima, endilo djinalaque.
20. Akaita Adam wothe niamakua madjinayāo, na othe nioonee na m'bingoonee, na othe niamawalio katika n'tee, laneni yee Adam hakooa Moogni koopata yee Mooignikoomsāidia.
21. Akamkootanisha Mooigniazimoongo na'leppi la oosinghisee aka lāla : akatoa m'bāfoo miongonimua m'bafoosaque, akadjāsa niamakua.
22. M'bafoo, yalitoa Mooigniazimoongo miongonimua m'too, akadjenga manamke, akamletta kooa Adam.
23. Akanēna Adam, hakika ya haya nimifoopa miongonimua mifoopayango niniamamiongonimua niamayango, hooyoo yoo wētōa m'toomke, hakikai alitoāwa miongonimua m'too.
24. Kooa hayo akaāta m'too babai na mamai akamkambata m'toomke wāque wak wa watoo wawīlee mooīlee oomodja.
25. Walikooa wōthe toopoo, Adam na m'toomkewāque, hawa kooa (wegnee koodja) wakitsha.

KITOO-O DJA TATOO.

1. Niōka alikooa na hīla miongonimua wothe niamawa n'tee ambāo kooamba walioomba Mooigniazimoongo. Akamambia m'toomke kua sebafoo gāni Mooigniazimoongo kooa amooroo nignooe kotoakoola iothe mīti yalio katika kioonga ?

2. Akadjiboo m'toomke niōka tootakoola miongonimua matoonda ya m'tee ambão kooamba oolio katika kioonga :
3. Lakenee miongonimua matoonda ya m'tee ambão kooamba oolio katikati ya kioonga, Mooigniazimoongo alitōa amooroossui kootōakōola, kootōa (bofia) toosud-jekooffa.
4. Akanena niōka, akamambia m'toomke, hatootakooffa.
5. Hakikai Mooigniazimoongo nimdjoofee, katika sikoo tootakaiokoola miongonimua, yatafanooka mato ētoo, m'takooa m'fano wa moongo, m'tadjooa mēma na maōfoo.
6. Pende alipoōna m'toomke, m'tee mema wa wiakoola, nimema katika mato, na m'tee ooka tetta oodjoofee, akatōa miongonimua matoondayaque, akāla, akampa moome wāque tena, na hooyoo akāla.
7. Yakafanooka matoyāo, walidjooa, koo wakooa toopoo, wakashōna madjani ya m'tee wa tēnee, wakafania oongooo ki oonōnee.
sauffi
8. Wakasikīa m'tarakāsho ya Moongo adjanenda katika kioonga, wakāti oolipofooma oopēpo bada ya dohoree, akadjifita Adam na m'kēwe: kotoawonekāna ni moongo katika kātee ya miti wa kioonga.
9. Akamīta Moongo Adam, akamambiai, wewe oowāpee?
10. Akanena Adam, mimi nimesikīa sauttiyako katika kioonga, nimekootsha, hakika nalikooa toopoo, nalidjifita.
11. Akamambia Adam, m'nāni aliakoodjoofia wewe kooa toopoo? hakikaio oolikoola m'tee ambão kooamba nilio koo amooroo kotoōakoola miongonimua m'tee hooo.
12. Akanena Adam, m'toomke ambão kooamba wewe oolinīpa nami n'die alonīpa m'tee hooo, nikāla.
13. Akanena Mooigniazimoongo akimambia m'toomke, oometendani wēwe haya? Akamtikisa m'toomke, niniōka n'die alonipotēsa nikāla.
14. Akanena Mooigniazimoongoo akamambia niōka (kooā-nee) wewe oolie tenda haia, nimekoolānee wewe kooa othe niama wa m'foogo, na othe niama walio katika

- n'tee ; matoombonimooāko m'dadabatāpa m'takoola tāka sikoo sothe wa azimawāko.
15. Tawēka oadoodi baina yako na m'toomke, baina watotowāko na watotowāque ; naie attakāta ketodjāko, nawe ootakāta kisikino djataque.
 16. Akamambia m'toomke, taonghēsa sana madjonziwako na mimbayako ; kooa mashaka ootawia watoto wako ; na madakuāko ikawa pamodja manamoomewāko, naie attamooa djooiyāko.
 17. Na Adam akanēna, hakika oomesikīa sautti ya m'toomewāko oomekoola miongonimua, mtee ambāo kooamba nilio koo amooroo kootoa akoola miongonimua m'tee hoo-o nimenlānee n'tee kua sebabooyāko ; kua mashāka oottakoola miongonimuayaque koolla sikoo za oozimawāko.
 18. Miba na m'biliwili attatōa ; ootakoola na madjani ya n'tee.
 19. Na kua harri za oosoyado oottakoola mookātee, hatta oorodee wendee katika n'tee, ambao kooamba alitiva miongonimua : hakika wewe oodongo nawe katika m'tanga ootereghēa.
 20. Akaita Adam djina la m'toomkewaque Chawa, hakikai ni mama ya wothi waiio wazima.
 21. Akamfania Moongo Adam na m'kēwē oongoo-o miongonimua n'gofee wakāwa othe wawilee.
 22. Akanena Moogniazimoongo hooyoo endiē Adam amekooa kana modja miongonimuaētoo adjooa mema na maōfoo : na sasa kooenda hanooniōshi mookonowaque, akatōa tēna miongonimua n'tee akāla wa oozima milēle.
 23. Akamtoāi Moongo miongonimua kioonga dja Eden koofania kasi ya koolima katika n'tee ambāo kooamba alēmtoai yēē.
 24. Hiwi akamtōa Adam, akaweka katika māo ya djooa wa kioonga dja Eden Cheroobini, na oopanga wegni mooanga, illikootonsa n'dia ya m'tee wa oozima.